A U M

If we know that we have done wrong and refuse to acknowledge it, we are guilty of prevarication.—*Chinese Pratimoksha.*

He who offends an offenceless man . . . . against such a fool the evil reverts like fine dust thrown against the wind.—*Kokalya-sutta.*

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THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —*Bhagavad-Gita,* Chapter XIII.

I THINK that what we have to do is to carry on the work of disseminating the philosophy of Theosophy in the best way known to us, avoiding the errors of omission and commission that have been observed by us; thus working in and through the "minor currents," we begin to learn the greater lesson. The Lodge has to have its agents in the world of men. "Those who can to *any extent* assimilate the Master, to that extent they are the representatives of the Master, and have the help of the Lodge in its work." In a letter of K. H. to Sinnett, he says that the work of the society has to be carried on by "carefully devised plans by the best minds among you," or words to that effect. Having the fundamental principles, we have to put them into practice by applying them in every way—in our lives and in the work. All this is part of our schooling. There is no set way given us nor any particular form and method; we have to work it out—and yet all that we do has Their help. We will do rightly and well in any event, if we are single-hearted in what we do. It is true that we have landmarks here and there to guide us, but to be able to recognize these is also a part of right knowledge. The power of the "initiatory" in right direction has to be developed, and that must be done by exercise. If what we have undertaken leads to adeptship we have to begin the development of the powers here and now, while clearing up our natures. One process is complementary to the other, if both are carried on. All this by way of adding to what you say.

*From the letters of Robert Crosbie, here published for the first time.—Editors.

"We cannot prevent people from doing the things they *can* do," and would not use force even if we could, because the mind has to be free to choose; otherwise there would be no real progress. We might apply an analogy right here; let Oxygen represent the Truth, and Nitrogen purely terrestrial conceptions; the more nitrogenous the conception, the less room for "oxygenation" in any given vehicle. There can be no breath whatever without some oxygen, and a little is better than none at all. Perhaps the Tingley, Besant and other stripes of Theosophy have their place in the great economy of consciousness; they must have, or minds would not seize and hold that kind. If the "kind" does not bring the expected result or knowledge, a further search is indicated. "It is better to have no side, for it is all for the Master, and He will look out for all, if each does just right, even if, to our view, another seems not to do so. *By not looking at their errors too closely the Master will be able to clear it all off and make it work well.* Hence, go on, and keep the spirit that you have only to proceed, and leave the rest to time and the Lodge."

I think that this is a good attitude for us all in the matter of Theosophical claims and exponents. Every person really waked up by them will touch us sooner or later if we hold to the straight line.

Meditation as used by us, is what is called in Sanscrit *Dhyana—i. e.,* want of motion and one-pointedness. The main point is to free the mind from the power of the senses, and to raise a current of thought to the exclusion of all others. *"Realization comes from dwelling on the thing to be realized."* W. Q. J. says, "to meditate on the Higher Self is difficult; seek then, *the Bridge,* the Masters. The patient dwelling of the mind on a single thought results in the gaining of wisdom, and it is thus that the true Occultist is developed. Aspiration toward the Higher Self should form part of the daily meditation; the rising toward the higher planes of our being, *which cannot be found unless they are sought.* Earnest and reverent desire for Master's guidance and enlightenment, will begin the attunement of the nature to the harmony *to which it must one day respond.* Concentration on a single point in the Teaching is a road to the philosophy; self-examination, a road to knowledge of oneself. *To put oneself in the place of another,* to realize his difficulties, and thus be able to help him, *is that faculty*—which when extended makes it possible for the Adept to understand the nature of the stone or other form of consciousness." Meditation is a good beneficent practice leading to a great end. It is also a great destroyer of the personal idea.

Generally speaking a "ray" comes from a "light"; the ray is not the light itself, but a projection of it, and yet is the light, because without the light there would be no ray. The color of the light is clear and uniform; the ray is changed in color by the substances

through which it passes. When the "ray" is "indrawn," it is of the same color as the light and is the light; in fact, was the light all the time, for the appearance of the different colors in it was not from the light, but from that through which it passes. Unity; one in essence. There is nothing but the Self. Was this what you had in mind?

I will mail the "Incidents." It will require considerable keenness to pick out valuable information from this book, because it is composed of incidents which are often unrelated to each other as to time. You will, however, get something from it as to general idea, dismissing, of course, any personal conclusions of the author. You will note that the tenant of the body is considered as the same all the time by him. There is also a terrible wound spoken of, in regard to which there is no information; also a desperate sickness. A change in occupancy might be looked for about that time. I do not know the cause of the wound, and it does not matter, nor is it necessary to know. We can understand something of the personal nature, habits and manners running concurrently with "something else," by comparison with the case of W. Q. J.

The "Incidents" are what others *saw,* and, of course, do not relate to what the relators did not see or understand. From our point of view, we may be able to discern matters unperceived by them, from what they relate. They observed the personality and the effects produced through it, but had not the slightest idea of the nature of the Consciousness and Power behind these, masked as they were by commonplaces. "Great is the mystery of the human ego." I think you will find the book very interesting.

We are preparing for the future as best we can and feeling our way, taking advantages of the seasons and opportunities. Onward and Upward is our watchword, and we might as well add to it what the Old Lion of the Punjab did, the word "Forevermore."

Well, good nights to you—even if days are not what we would like. As ever—

FROM THE FAREWELL BOOK*

If you shall stand unmoved while reviled for truth's sake, your strength will increase.

Karmic consequences seem sometimes slow, but they are sure.

Allay irritation with compassion, and anxiety with patience.

Do not argue with a boaster or try to convince the positive.

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*These Extracts were first printed by Wm. Q. Judge in *The Path,* 1895. The title used is our own.—EDITORS THEOSOPHY.

THE GROWTH OF SOUL*

FOR many, many centuries man has gone on in this Western World with no understanding of his own nature and no idea of his real responsibility, because he has been taught in a greater or less degree that he is a *created* being, and whatever soul he might have was donated him by the Creator. He has been given fear on the one side, and on the other the promise of reward for what might be called good conduct. The ancients, however, held quite a different idea of soul, and regarded man not as a creature but as himself a creator, with the power to make his instruments better fitted, and with control and guidance over the events of his life. They held that all beings spring from the same boundless, omnipresent Source, which is the root and essence and cause—the One Spirit, the One Consciousness, the One Power to grow, without which at its root there is no form, however high or low.

So Theosophy teaches that behind man and behind all beings is the immortal part, known to us as Spirit. That immortal part is the moving power; that immortal part is that which requires experience. That immortal part provides all the powers, and in it lies hidden or inherent the law of expanding. The power to perceive, to act, to grow is latent in every form. Whatever may be the nature of that form, and however low to our perceptions, we should know that it could have no existence except for the One Source, the One Power, the One Life within it, which causes its growth through the perception of external things and external contacts. The true meaning of evolution is the unfolding from within, outward. It is through the acquisition of knowledge gained by experience that a greater desire for a better instrument appears to the perception, and then the soul—of whatever quality—moves on.

Even in the mineral kingdom are forms of many kinds with different qualities. The Spirit is within each form—each expression indicating a certain degree of intelligence, and the intelligence of one kind differing from the intelligence of another. That intelligence has been gained, but let us remember that the root of all gaining on every plane of being is the power to perceive, the power to act, and the power to feel the reactions. In the next, the vegetable kingdom, this power approaches a greater expression. It shows very clearly a different texture, and in the higher grades even the rudiments of a nervous system. The many different kinds of expression in that kingdom represent a different kind of intelligence. Every flower, every plant, every tree is soul in embryo. Coming to the animal kingdom, we find forms there expressing certain qualities gained through observation and experience, through right or wrong impulsion, because in that kingdom are forms inimical to mankind as well as those that are beneficial.

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*From the stenographic report of a talk by Robert Crosbie, here published for the first time.—Editors.

Looking now to the human kingdom, we find something of the same qualities belonging to the three lower kingdoms. There are those beings with the static, immovable perception of the mineral with a small round of perception and just as small a round of action. Others are of a vegetative character in their attitude of mind. Then there are those of a higher intelligence, a more open mind, a more unveiled spiritual perception. All these are growths of soul. If, as we now stand, having contacted many different kinds of thought and religion in our search for an explanation of the nature of man, his present condition and his destiny, we are prepared to consider any question whatever upon its own merits, apart from any prejudices or predilections we may have, our souls are in the process of further growth. True understanding requires an open mind; it requires that belief and preconception should be thrown entirely out of the mind and replaced by an accurate and intimate knowledge of self-evident truth, before the soul can grow from its present limitations into a wider and deeper atmosphere, a wider range of thought, and a deeper understanding. True knowledge is soul power, pure and simple. Even false knowledge pertains to soul, but it is not of the spiritual nature.

Now we can see the necessity of making a distinction between soul and spirit. Saint Paul makes that distinction in the New Testament, but it is lost to orthodox religions because any idea of an external God destroys the whole idea of Spirit. It is the Spirit that makes the form of the mineral, of the vegetable kingdom, of the animal and human physical existence; it is the same perceiving Power, grown higher with a soul that ranges far above material things, that has been through all our present experiences and passed on to higher planes of being, carrying the knowledge forward without a break. The Spirit in man is the Real part of him. All the rest is due to externalities and to impermanencies. All that can ever be kept is the knowledge which he acquires, and that alone is knowledge which proceeds from and is related to his own spiritual perception. The Perceiver is the Real in man. That is not the soul. That is the Spirit. Then there are those acquisitions of knowledge, of perception, of understanding, of wisdom which the Spirit assimilates to itself; everything that we perceive, every experience which we go through, all the knowledge that we may gain, is not Spirit. It is the Spirit which is the Knower; the things known are the soul. Spirit is that which is the Seer, not that which is seen. Spirit is at the root, but observation and experience give us a greater and greater realization of the Spirit which we are. Soul is the ever-increasing perception of the Reality of Spirit.

Any kind of experience is soul, even though it is embryonic before the stage of self-consciousness is reached; that is, it does not know itself and cannot distinguish between itself and its acquired round of perception. The lower kingdoms have not the *conscious-*

ness of the soul, and this it is which man has and which makes him different from the lower kingdoms, where it is only latent. We, as men, can stand apart from ourselves and criticize our own actions, our actions in connection with others, our words, our principles, our natures, or anything else. It is evident that if we can do that, these things are not ourselves. We can criticize that which belongs to us. Nothing which belongs to us is, in reality, ourselves. It is our acquisition. So, looking at the soul as a means, a basis and a degree of knowledge acquired by observation and experience, we can see why we find ourselves in our present position. We have gained knowledge through forms, but all forms decay. This form we now possess had a beginning and must have an ending, will in time pass back to the kingdoms from which it was taken. We are not this form. Nor are we the ideas we have held, are now holding or will hold. We are the holders of the ideas. All mental conceptions as ourselves may be discarded. We are not the mind which we can change. We are that which continually takes another position and makes another evolution. Thus, by realizing all that is *not* Spirit, we can conceive and understand the Spirit.

There is no beginning nor ending to us, in reality. There is no beginning to the power to perceive, the power to grow. It always was and is and ever shall be. Soul-growth is not a material thing; it is a growth in perception, in knowledge, in the realization of the spiritual part of man. The struggles which we go through are all self-inflicted because of the ignorance of our own nature due to the false teachings imparted to us, accepted and maintained by us. We have supposed that we were just our bodies; that some Being gave us a soul; that when the body dies the soul goes back to the God who gave it; that life is a donation; that we are not responsible for our coming into life, for our capacities or incapacities or environments. We like to shut our mental eyes. We try to forget the great facts of existence. We try to live in the present and in our desires and pleasures, while we seek to avoid the evils we have so richly deserved. If life were only this, the only possible clue would be suicide and selfishness. But we cannot, as a matter of fact, think of a time when we will not always "be there" under whatever conditions. And as we always work with others, affecting them for good and evil, we must as spiritual beings make restitution in every direction. No one can do that for us—not even those great Beings, our Elder Brothers, who know us, who have regarded our ignorance and our thoughtlessness, and from time to time come to awaken us. No savior of any kind can save the world. Mankind must save itself.

Among mankind there are many, many classes. We are not born "free and equal." We are not of the same kind. We are the same in nature, but we differ very much in degree. We may be the laggards of those classes, who have existed in many lives

with Those who are far, far above us and to whom we were not listening. Having ears to hear, we did not hear; and having understanding, we would not understand. Had we listened and had we understood, we would have already reached the stage of those Beings. They are souls grown to a universal scope. They know that the powers They have realized, in man, are only latent, but the only one to bring about the great perfection—to finish the task set forth—is the man himself. All that They can do is to arouse man to a sense of his own nature so that he himself will take action; he alone can do what is necessary to be done. Realizing the integrity of each soul, the laws that operate through all, They know They cannot change the course for man; They cannot interfere. Their souls having grown to the heights of understanding and wisdom, They can help others to see; They can tell men that such a way lies open to them; They can show the same path that Great Ones have always trod.

SOMETHING NEW

PROBABLY the most common request students of Theosophy hear from certain quarters is for Something New. Some inquirers and beginners, and even some students, appear to think that as there is so much anxiety in the world nowadays to learn the latest styles in clothes; the latest in amusements; the latest in slang; the latest best sellers; and the latest news of the latest crime hero or heroine, there should be something "latest" in Theosophy.

The craving for something "new" does not surprise the student of Theosophy as he knows something of the cyclic law; the melting pot and the necessary froth; and he also knows that *manas* operating through the brain, has several peculiarities: to fly off from any point, object or subject; to fly to some pleasant or unpleasant idea, and the like.

This desire to get Something New in Theosophy necessarily implies a gross ignorance of the Nature of the Masters, the extent of Their Wisdom and powers, and the three fundamental propositions of The Secret Doctrine.

The Highest Adept referred to in Theosophical literature—"to whose insight the future lies like an open page,"—as a Mahatma wrote of Him, outlined the purposes of Theosophical work in the letter which ought to be well known to all earnest students, as published in THEOSOPHY, January, 1922. It is basic in forming a true conception of the Theosophical Movement. "The Secret Doctrine" was stated by Themselves to be the production of Masters.* Is it, then, illogical to assume that Their Message to Humanity for every hour, for every day and every year up to at least 1975, is con-

*See "The Theosophical Movement," in THEOSOPHY for February, 1922.

tained in these and in all the other Theosophical writings by H. P. Blavatsky and William Q. Judge? No!

If the future lay indeed "like an open page," the years from 1875 and up to 1975, including our present 1922, were certainly known and provided for.

The spirit of prophecy is not very highly regarded in this age, and properly so because of the extremely uncertain evidence upon which most of the recorded prophecies have been based; a fact which various assumed astrologers ("who are more at sea than any other mystics," as W. Q. J. wrote), "aquarian adepts," and other dabblers in the "occult" are continually demonstrating. But if it is recognized that under the universal law of evolution the Beings above mankind have passed through a stage of development similar to ours and have reached a full knowledge of the laws that govern the progress of beings, it can readily be conceded that prophecies given to the world by Them would not be based upon anything else but an accurate balancing of cause and effect. One such prophecy deals particularly with our present period. W. Q. Judge writes:*

> "——The Secret Doctrine (was written) so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all. ——We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil. It is not the Black Lodge that tries to keep back psychic development, it is the White Lodge. The Black would fain have all the psychic powers in full flower now, because in our wicked, mean, hyocritical, and money-getting people, they would soon wreck the race."

It was often explained by H. P. B.—and the simple illustration of the farmer sowing seeds in the spring time and doing other necessary work at other times in the cycle, points to the governing law—that the Great Lodge ceased its *direct* and *public* form and influence with the closing of the last quarter of the last century. She wrote that were They to continue the public effort any longer than that, a reaction would set in very similar to indigestion. Time must be given for assimilation, or the "dark shadow which follows all innovation" would crush the soul of man. Herein we see, also, a forecast of the great flood, since 1896, of allegedly clairvoyant, astrological, and similar teachings—the attempt at "bringing out of surprising things about clairvoyance and other astral matters"—in the many places where the old Theosophical societies used to be so active

*Vol. IV., THEOSOPHY Magazine, p. 245.

and in the public eye. We can easily recognize all the pretended new teachings and fresh revelations to be nothing less than the "dark shadow which follows all innovations." Mr. Judge adds that in this cycle there will be spread out wide behind all true workers the mighty hand of "that great Initiate, whose single will upholds the entire movement."

Yet the Lodge of Masters never ceases work with individuals; it always exists; the Master's voice is always in the world. Is it not logical that the only way to finding that Lodge is to avail ourselves of the public literature They left and preserved for us at so great a cost, and for us to go to work for Them in the ways plainly indicated in those teachings?

If we are honest with ourselves, will we not see that a desire for new Theosophical dishes is simply selfishness: *we* want "something new." If we know the accessible teachings so well, there are others who do not. Why are we not doing our utmost in time, money and work to spread the Theosophical literature as it was given out by Those who brought it? Why do we not, in the words of W. Q. J.'s statement for this period, "preach, promulgate, expound, illustrate and make clear all the great things we have learned," or think we have learned.

The work and the privilege of the true student of Theosophy is in assisting to hold the Lines Laid Down by the Masters. We have all necessary material in black and white; the Great Influence is there as ever for those who with one aim, one purpose, and one teaching, do what they can to preach, to promulgate and practice pure Theosophy without personal motives. In truth, the more we honestly endeavor to do that, the more we will see in the teachings we may fancy we know so well. Not Something New is what is needed, but a New Way of looking at what is before us.

IS IDOLATRY NECESSARY?*

E. W. B.—"Is it correct for Theosophists to postulate that 'a phase of Idolatry is necessary for the poor in mind'? I made and still make a very strong objection to any phase of Idolatry being necessary."

W. Q. J.—Common-sense, truth, discrimination and right rules of life all seem to declare that idolatry is not necessary for the Western world; but we cannot judge the mind of the East any more than we can understand why a Western hero-worshipper should indulge in such a practice.

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*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of May, 1892. The title used is our own.—EDITORS THEOSOPHY.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXVI

HOW Olcott dealt with Mrs. Besant we shall soon see. How he dealt with Mr. Judge and the "worship of H. P. B." we have already witnessed in part and shall more and more be compelled to observe. When the "Message" in the August, 1891, "Path" came to his attention he wrote Mr. Judge. Then ensued a long private correspondence between the two, Judge doing his best to mollify and placate the President-Founder while yet holding fast to the position of uncompromising loyalty to H. P. B. and her Mission and to the policies he was pursuing; Olcott, determined to bring matters to an issue once and for all and enforce his own authority and standing as the "Official Head" of the Society. Olcott's strategy and tactics were grievously interfered with and upset for the time being by Mrs. Besant's charges against his moral character which caused him to "retire from the field of battle" by resigning under fire. When Judge came to his support and rescue the better nature of Col. Olcott was once more in the saddle, and his public and official, as well as his private and personal, acts and statements became once more for a brief period those of the earlier years of his probation. But when it was whispered in his ear that it was Judge himself who had concocted the charges against him, with the purpose to unseat him in the love and veneration of the membership, and that Judge had only come to his aid through fear of being unmasked, Olcott, old, sick and disheartened, threw off his faintheartedness, once more girded on his armor and weapons and re-entered the lists for a *combat a l'outrance,* "for the sake of the Masters and the Society," as he verily believed. It never occurred to him to write Judge direct and ask the facts; it never occurred to him to investigate or verify in any way the suspicions breathed to him. His vanity pricked, his jealousies aroused, his own sincerity and devotion mocked, as it must have seemed to him, he was thenceforth until the end as sure of the "ingratitude" and the "disloyalty" of Judge to him as before he had been of H. P. B.'s. His fiery courage, his impetuous nature, all his noble and strong qualities, were thenceforth blindly at the service of the masked and hidden enemies of the Theosophical Movement. Such is the inevitable calamity which must befall every probationer of the "Second Section" who turns aside from the pledge and rules which he has given his "most sacred word of honour" to obey, and which are given to him alike for his guidance and his *protection.*

When Mrs. Besant was on her third visit to America in the winter of 1892-3, Mr. Judge showed her the correspondence with Olcott. One of the letters of Mr. Judge was in reply and discus-

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors.

sion on questions raised by Col. Olcott on the "message" in the "Path" of August, 1891. Mrs. Besant asked and obtained from Mr. Judge consent to the publication of this letter in her magazine "Lucifer," where it appeared in April, 1893, immediately after her return from the United States. This letter was, according to the restriction imposed by Mr. Judge, not published as to Col. Olcott, but as to "An Indian Brother," and was given by Mrs. Besant the caption, "An Interesting Letter." It is of such value in itself and of such importance in the events of 1893 and those immediately following, that we re-print it in the present issue of this magazine so that all readers may ponder it.

So soon as "Lucifer" with the "interesting letter" reached India, Col. Olcott took action. In the "Theosophist" for July, 1893, appear two articles in comment and criticism of the views expressed by Mr. Judge in the "interesting letter." The second of these, signed N. D. K. (the initials of N. D. Khandalavala, a prominent Indian member), is a temperate and strong argument, from a similar point of view to that of Mr. Sturdy in "Gurus and Chelas," against the danger of mere substitution by the unwise of "Masters" for a personal "Savior." "Reliance on Masters as ideals and as facts" seems to "N. D. K." mere folly in the sense used by Mr. Judge. "N. D. K." says:

"Does not the Christian missionary come canting after us with exactly the same words? Substitute the words 'Jesus and Saviour' for 'Masters' in the sentences of Mr. Judge, and they will read like a propaganda of the Evangelist preachers."

"N. D. K." objects very strongly to Mr. Judge's saying that he "knows out of his own experience" of the existence of Masters and suggests that Mr. Judge "systematically and exhaustively bring forward his experiences for the benefit of us all. . . . There is no virtue whatsoever in boldly making an assertion, and withholding the evidence upon which the assertion has been based." Most objectionable of all to "N. D. K." is Mr. Judge's statement that his means of identifying a "message" is "within himself," and not by means of external evidences such as signatures, seal, etc. This, "N. D. K." thinks, is very bad indeed. He quotes from H. P. B. on the great need for "unbiassed and clear judgment" in all matters, but apparently has never read H. P. B.'s article in "Lucifer" for September, 1888, on "Lodges of Magic" in which she discusses this very question of the evidences of "messages" from the same standpoint as Mr. Judge's statements, in reply to those (actually Olcott, Sinnett, and others) who were whispering about that some of *her* Messages were fraudulent, others genuine, etc. "N. D. K.'s" implications would all apply equally to H. P. B. as to Mr. Judge, and, as the student may discern for himself by comparison of statements, all that Mr. Judge wrote in his "interesting letter" had before him been said by H. P. B., to the same annoyance of the "doubting Thomases" who, themselves unable

to "communicate," wanted "proofs" satisfactory to themselves. "N. D. K.'s" article has for title and sub-title, "Theosophy in the West. The Tendency Towards Dogmatism." As Mr. Judge's "interesting letter" is reprinted in this issue of THEOSOPHY he reader can form his own judgment as to where the "tendency to dogmatism" lies—in Mr. Judge, or in "N. D. K." and those for whom he spoke.

The other article in the "Theosophist" had for title, "Theosophic Freethought" and is signed by Walter R. Old and Sidney V. Edge, Col. Olcott's two chief lieutenants at the time. Mr. Old, like Mr Sturdy, had been a member of the "E. S. T. Council" during H. P B.'s lifetime and had been present at the Avenue Road meeting of May 27, 1891. It cannot be doubted that "Theosophic Freethought" was written and published with the full endorsement of Col. Olcott. The writers profess to regard Mr. Judge's statements as "virtually . . . a dogma" and the publication of his letter as in itself a "leading to dogmatism." They go on to say:

> "Hence we cannot conclude otherwise than that a personal declaration of belief coming from Mr. Judge and unsupported by any evidence showing how, in the face of general experience, he has attained that belief, is extremely inimical to the spirit of our Society. . . .
>
> "Another dangerous dogma advanced by Mr. Judge is the statement that 'a very truism, when uttered by a Mahatma, has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.' . . . if we push it to its ultimate issue, as Mr. Judge seems anxious to do, its thoroughly noxious and unwholesome nature becomes simply overpowering.". . .
>
> "Of the same nature as the above, and of equally dangerous tendency, is the statement, in regard to messages received from a Master that 'The signature is not important. The means of identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, water-mark, what-not, are all useless. As to "Master's Seal," about which you put me the question, I do not know. Whether he has a seal or uses one is something on which I am ignorant.' . . .
>
> "To sum up: it appears from Mr. Judge's letter that:—
>
> "1. A Theosophist of high standing and authority in the Society has a right to widely affirm the existence of Masters as a matter of personal experience, without adducing proofs of his experience.
>
> "2. That others may, unchallenged, assert the same with equal force, upon the authority of his unproved personal statement.
>
> "3. That so long as he is prepared to take the Karma of such assertions, it is not a matter of concern to any other member of the same body.
>
> "4. That the progress of the T. S. lies in fidelity to the 'assertions' of a few of its members.
>
> "5. That a truism when uttered by a Mahatma becomes something more than a truism.
>
> "6. That letters received from a Mahatma will not permit of the usual tests of identification.
>
> "7. That the only test is one's own intuition."

The reader, with the collateral circumstances in mind and the

text of Mr. Judge's "interesting letter" before him, can take these criticisms by Messrs. Old and Edge one by one and compare them in spirit and fairness, as well as in logic, with the manner and matter of Mr. Judge's statements. The irony of the situation is enhanced by the simple fact that none of the "Messages" which formed the basis of the shafts leveled at Mr. Judge had been received by him, or had been made public by him, and that he had scrupulously avoided any statements direct or indirect that might direct or attract attention to himself as Master's agent. On the other hand the statements made by Mrs. Besant and Mr. Sinnett were in such form and made in such circumstances as directly to challenge acceptance or rejection on their mere *ipse dixit*. And the same was exactly true of Col. Olcott. No "evidence" was ever offered by either of these three, no arguments, no citations of teachings, to support their claims. Each repeatedly claimed "communications from the Masters of H. P. B.," with himself as the sole "authority" for the claims; each, at one time and another, rejected the "authenticity" of Messages coming through H. P. B. and—mark well—their own "messages" were in every case *in contradiction* to earlier communications and teachings through H. P. B., the "rejected" messages of H. P. B. always those which, if genuine, upset their own teachings and their own claims. In contrast with this, the student can easily ascertain for himself by examination that the "fraudulent" messages attributed to both H. P. B. and Mr. Judge were in every case in strict accord with the whole philosophy of Occultism as recorded by them during twenty years, and with all the "accepted" Messages from the Masters.

Setting aside, for the benefit of the "non-initiated" the possibility that there may be means and modes of communication and verification of such communication on "higher planes of being" which are absolute to Masters and "accepted Chelas," and wholly unknown and unsuspected by any others—setting all this aside, what possible "proofs" are there of the genuineness of an alleged "communication" from other planes of being?

The records of all religions are full of "communications" from God, demons, angels, discarnate "spirits," what not. Modern spiritualism and psychical research swarm with the statements of such "communications." The "proofs," when investigated, always come down to two things: (*a*) the "testimony" of the recipient that he has received the communication and that *he* "knows" the source of the message; (*b*) the "phenomenal" accompaniments—fire, flame, a voice, a vision, objects moved without physical contact, words and letters "precipitated," facts related and events described unknown to the recipient, or supposedly known to him alone, prophecies, and so on. These "proofs" have in all ages been sufficient to satisfy multitudes of recipients and masses of believers, and to excite to fury the incredulity of others. But when the thoughtful man compares the respective "revelations" he always

finds them in gross contradiction, one with another; more, he finds the accepted *explanation* of the recipients and their followers inconsistent within itself, and impossible of reconciliation with the everyday demonstrated facts of life, and *their* "accepted explanation." One would think, to listen to any of the votaries of these "communications," that there remain no *mysteries* in life to explain, whereas, any reflective mind must admit that life holds little else than mysteries, and that the true explanation and understanding of God and Nature and Man are as far from human solution as ever. The most that can be truly said by the layman is that all that these "proofs," when weighed, demonstrate is that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

It remains true, as H. P. B. wrote at the time of the N. Y. "Sun" libel, that "Occult phenomena can never be *proved* in a Court of Law during this century." "Messages," whether from Masters or from other sources, must continue to be for the "unitiated" a matter of intelligent or unintelligent, of consistent or inconsistent, belief or disbelief. "Phenomena" at best are but accompaniments, not certificates, and if the Source of any message is metaphysical and transcendental, its verification must be looked for on the plane of its origin, not that of its receipt. Hence the repeated statements of H. P. B. and Mr. Judge, as well as those of the Masters in the generally accepted communications from Them, that "Messages" as well as Messengers must be judged on their *philosophical and moral worth,* not on the basis of "authority" or phenomenal appearances. But to return to "Theosophic Freethought."

A foot-note to the article by Messrs. Old and Edge says, in connection with Mr. Judge's remarks on "Master's seal:"

> "In regard to this statement we can only remark that Mr. Judge's memory must be seriously defective. We must therefore remind him that a very important step in connection with the re-organization of the Esoteric Section of the T. S. was taken, after the death of H. P. B., on the authority of a certain message, purporting to come from one of the Mahatmas, and which bore, as Mr. Judge will now remember, a seal-impression, said by him to be that of 'the Master.' No doubt Mr. Judge will take the opportunity of either rectifying his statement or if showing how his acting upon the authority of 'the Master's' seal at one time, and professing ignorance of it at another, may be regarded as consistent."

Advance proofs of the "Theosophist" containing the article on "Theosophic Freethought" were sent to many persons in England and the United States, and the article itself was at once issued from Adyar with a Madras imprint and sent broadcast throughout the Society in pamphlet form. No public attention was paid to it by either Mr. Judge of Mrs. Besant, as, under the proclaimed neutrality of the T. S., any member thereof had full freedom and liberty to hold any opinions that might seem acceptable to him, and to express them. We have before called attention to the fact that no member of the T. S. was bound to any obligation other than *assent* to the

First Object, and to the other fact that the Esoteric Section or School admitted only (a) those who *accepted in full* the Three Objects of the T. S.; (b) who professed full belief in and acceptance of *Theosophy* and pledged themselves to "endeavor to make Theosophy a living power" in their life; who pledged themselves to "support before the world the Theosophical *Movement* and its Founders;" (c) who pledged themselves to strict voluntary obedience to the Rules of the School. These rules were clear and unequivocal. Every member of the E. S., before being permitted to enter it, was furnished with a copy of the preliminary memoranda, the pledge, and the Book of Rules, so that he might inform himself fully of the conditions of his entrance and continuance in the School, as well as of the *sine qua non* conditions precedent to any progress in esotericism. Thus whoever entered the School did so voluntarily with full knowledge in advance of what was required of him, with full warning that his difficulties would lie within himself, and pledged his "most solemn and sacred word of honour" to all the conditions.

Both Old and Edge were members of the Esoteric School, the former having entered during the life of H. P. B., the latter after her passing. As the statements, criticisms and charges in the Old and Edge article, and particularly the foot-note just quoted, were in direct violation both of the spirit and the letter of some of the clauses of the "Pledge" and certain of the "Rules" of the School, prompt and decisive action was taken by Mr. Judge and Mrs. Besant as Co-Heads of the E. S. Both Old and Edge were in that geographical section which was under the immediate care of Mrs. Besant. She therefore drew up a "strictly private and confidential" circular letter dated "August, 1893," which was signed by Mr. Judge with her and sent from London to all E. S. members throughout the world. At the same time both Old and Edge were suspended from membership in the E. S.

This circular, which was headed, "To All Members of E. S. T.," reads, in part, as follows:

> "In the July *Theosophist* (1893) an article appeared signed by W. R. Old and S. V. Edge, entitled 'Theosophic Freethought,' as a criticism on Brother Judge's letter in *Lucifer*. No objection except that of good taste could be made to the article considered as a criticism, since Brother Judge concedes to every one a right to their opinions and to the expression of such in every case except where questions of a pledge or of honor are concerned. So with the article we are not concerned, but we are with the foot-note to it. . . .
>
> "The article was given to public printers and sent in advance to many persons in Europe, but it was not sent in time to London, where Brother Judge was in July, to permit our cabling to India, and no previous notice was given Brother Judge, nor was he asked his views.
>
> "This foot-note is, *first*, a violation of the pledge of secrecy made by Brother Old, . . . and *second*, is a violation of honor and confidence as a member of the Council of the E. S. T. By reason of the above we are compelled to take action.

"Therefore, . . . we have for the present suspended them (Old and Edge) from their membership in the E. S. T. . . .

"But the statement in above foot-note is itself untrue. The reorganization of the School in 1891 was not based on a message from the Master: it was based on several letters and certificates from H. P. B. (see Council Minutes) explicitly making William Q. Judge her representative in America, and on one from her assigning to Annie Besant the position she was to hold after her (H. P. B.'s) death. . . ."

The circular also contained a signed statement by Mrs. Besant and other Councillors present at the meeting on May 27, 1891, refuting in positive terms the assertions and implications in the "foot-note" to Messrs. Old and Edge's "Theosophic Freethought." To this we shall refer again in its proper connection.

To complete the picture of the marshaling of the opposing forces the reader should now turn to the "Theosophist" for May, June, July, and August, 1893, and read carefully the successive instalments of Col. Olcott's "Old Diary Leaves" first printed during those months. After the preliminary details of his first thirteen chapters, dealing with his acquaintance with H. P. B. and the crowding events culminating in the publication of "Isis Unveiled" in 1877, the Colonel pauses in his march to discuss the writing of that work, the "collaboration" of the Masters in its production, the nature of H. P. B., and the possible explanations of the mysteries of which he had caught many glimpses during the preceding three years. In Chapter XIV he lays down the seven hypotheses of which we have earlier spoken, and proceeds to argue and discuss them through the succeeding chapters in the fashion we have already indicated. In the August number he propounds his central idea, the dominant note to which he has all along been leading up. He says that H. P. B.:—

"Appears to have been the subject of a distinct mental evolution."

What he meant by this is very clearly shown and argued in the body of the chapter and subsequently. He meant that H. P. B. at best was a *student* of the Wisdom-Religion, the same as any and all others; that when she began her mission she was both ignorant and misinformed on many subjects and teachings which afterwards she learned as she "progressed." Her sole and questionable advantage was in the possession of "psychic" and "clairvoyant" faculties which enabled the Masters to *use* her for Their purposes in the same way and under the same disadvantages as a "control" or "guide" uses a spiritualist "medium," or that a mesmerist or hypnotizer uses a "sensitive" or "subject."

He proceeds to illustrate this fundamental idea of his by saying:

"Take, for instance, her teachings on Re-incarnation, the strong foundation-stone of the ancient occult philosophy, which was affirmed in the 'Secret Doctrine' and her other later writings. When we worked on 'Isis,' it was neither taught us by the Mahatmas, nor supported by her in her literary controversies or private discussions, of those earlier days. She held to, and defended, the theory that human

> souls, after death, passed on by a course of purificatory evolution to other and more spiritualized planets. . . .
>
> "She told Mr. Walter R. Old—who is my informant—that she was not taught the doctrine of Re-incarnation until 1879—when we were in India. . . .
>
> "Ultimately, the doctrine of Re-incarnation was fully accepted and expounded, both in its exoteric sense and esoterically."

In the course of his chapter he suggests that he has "notes" of a conversation between one of the Mahatmas and himself in which the Adept affirmed the same theory of "purificatory evolution" on "higher spheres," and naively inquires:

> "Is it possible that Re-incarnation was not taught this Adept by *his* Master, and that he, as well as H. P. B., had to learn it subsequently? There are said to be sixty-three stages of Adeptship and it is not impossible."

Olcott's views of H. P. B. as a "student" had been very succinctly voiced by Mr. Old at the "White Lotus Day" commemoration at Adyar on May 8, 1893, and printed in the "Theosophist" for June. Old was introduced by Col. Olcott and made the address of the day. He said:

> "It is provided in the Constitution of the Society, that perfect freedom of opinion shall be allowed to all its members; but nothing would be more dangerous to the catholicity of our doctrines than to suppose this to convey with it the right, to any individual member, of forcing his views upon others; or of reading into the writings of H. P. B., or any other person connected with the movement, anything of authority; or yet of enunciating therefrom a dogma or *credo* which shall be considered pre-eminently Theosophical or binding upon Theosophists generally. And the dangers we have to face are undoubtedly of this nature. . . .
>
> "What we now need to recognize is the merit of that self-devotion to the cause of Truth which characterized the life-work of H. P. B. No impartial student of her writings can fail to recognize the indications of a steady unfoldment of mind, an ever-widening spiritual perception, with the concomitant changes of view-point and modifications of doctrine."

Olcott, Sinnett, Bertram Keightley, Old, Sturdy, Edge, the leading Hindus, and many others of lesser prominence, were now all of one mind in regard to the "dangers" besetting the Society and the Movement; their ideas regarding H. P. B. spread broadcast in America, England, Europe and India. The machinery of the Society was in their hands, its most widely circulated publication under their control. What else was lacking in the equipment necessary to relegate H. P. B. and her defender, Judge, to the background, to subordinate the teachings of Theosophy given out by these two Colleagues to the "more recent teachings" and the "progressive development" of other "students" and "occultists" more in harmony with the "official authority" of the "President-Founder"? What was requisite to do away with the policy and example of H. P. B. and Judge and replace them by a management and guidance from "Adyar," without risk of failure for the conspirators behind the scenes, and without breaking up the Society? The storm of 1884-5 had showed that however violent the commotion, attacks from

without could not destroy the integrity of the Movement nor the prestige with the members of H. P. B. The Coues-Collins-Lane conspiracy had come far nearer achieving its object in 1889-90, because it had been hatched within the Society, and had the tacit sympathy and support of Col. Olcott until he saw that its success would ruin the Society. But it, too, had failed, because H. P. B. and Judge were both alive and had, in the newly-formed Esoteric Section, a loyal battalion of members of the Society pledged to *Theosophy first.*

This time the conspiracy had all the elements of victory in hand save one only. Could Mrs. Besant be brought to join hands with Olcott, Sinnett, and the rest, the combination would be invincible. She had already taken her stand in the most positive manner, not only as regards H. P. B. and Judge, but for all that they had from the beginning proclaimed and fought for, in principle and in practice. Could she be brought to change sides on the very eve of battle?

Determined to banish the spectre of the "dead" H. P. B. whose memory was still a more potent influence than their living claims to preferment, it was all too clear that this could not be done except by ruining the reputation of Mr. Judge. Could Mrs. Besant be made the fulcrum of their energies, then Judge could be routed, H. P. B. consigned to the region of eulogiums, and a victorious future assured to the Society and its "leaders." There would be no greater risk than that a few recalcitrants might have to be read out of the Society or forced to resign or secede. The game was well worth the candle —from the standpoint of the hunters.

But Mrs. Besant was no ignorant and superstitious "christian," like Madame Coulomb, and therefore not to be approached with threats and bribes; she was no finely organized "psychic" or "medium," like Mrs. Cables and Mabel Collins, therefore to be swept off her feet by some astral intoxication or personal experience in psychology; nor was she an Elliott Coues, brilliant but conscienceless, educated but steeped in ethical savagery, to whom Theosophy was a mere means to personal ends. If she were to be seduced and suborned—made to serve as dupe and tool of "the mighty magic of Prakriti,"—then indeed would need be called in play the fine art of Oriental subtility and sophistication in the mysteries of the governing forces in human life; subtility and sophistication laughed at by the wisest of Western minds, whose very incredulity and scepticism in regard to their own susceptibility to the sway of "occult powers" makes them, at occasion, victim to their own virtues. Hume, Sinnett, Massey, Olcott and many another able, sincere, resolute and honorable-minded man had been, in turn and in successive links, so influenced, all unknown to themselves, that their course had become the exact opposite to that taught and pursued by Masters and by H. P. B.; the opposite of the very course originally taken by themselves. And the substitution of charts, the change in direction, had been so subtly accomplished that the more the victims went astray,

the more profoundly convinced they were of the rectitude and precision of their conduct!

The welter of facts and opinions covering the years 1893-5 is not easy to assemble, assort, relate and marshal into something like order and proportion. Yet this is the task that confronts, not merely the historian, but is that of every theosophical student who would be true to his duty to the Movement and himself. A firm conclusion must be reached or the student will always be harassed by doubts, bewilderments, uncertainties. Such a firm conclusion will be arrived at either as the result of knowledge acquired at first hand and weighed with impartiality in the light of the principles of Theosophy, or it will rest upon no better basis than hearsay and reliance upon authority—mere blind faith, of which the world has ever held an overplus and from which all mankind suffers continually.

Under the criteria afforded by Theosophy—and what other criterion is there?—the student has to take into consideration not only the physical facts and factors, but in ever-increasing degrees of importance he has to ascertain and evaluate factors and phenomena meta-physical—the Psychic, the Manasic, the Spiritual components of actions and events. These various constituents are not disjunctive and sequential, but integral and correlative, their governing importance as prime factors of correct judgment in inverse order to that habitually employed by mankind. Moreover, since it is certain that whatever, either of Truth or error or falsehood there may be in the world, or whatever their ultimate source, they have all reached mankind through the agency of human beings, it follows that the student must, of necessity, weigh actors as well as actions; persons and personages as well as their statements; motives and character as well as opinions and belief. And there is no alternative route, theosophically or practically, either to accurate knowledge or correct judgment. As so well put in the *Preface* to H. P. Blavatsky's "Key to Theosophy:"

"To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any better off if such vicarious thought were possible."

As with all conspiracies, much of what occurred in 1893 and subsequently is enveloped in the obscurity of secrecy and silence. But there is no maxim, exoteric or esoteric, more profoundly true than the aphorism that "murder will out." Perception, inference and testimony are all essential components of true knowledge, and when the ascertainable facts, the relevant testimony extant, are fitted together, all the rest becomes a matter of unavoidable inference to the logical mind: the Great Betrayal is exposed in all its hideous blackness, and the subsequent degradation and disintegration of the Theosophical Movement into sects and sectaries seen to be the Karmic consequence.

(To be continued)

AN INTERESTING LETTER*

Written to an Indian Brother

144 Madison Avenue,
New York.

DEAR BROTHER,— I have your last long and welcome letter. The fears you express of the T. S. leading to dogmatism or fanaticism seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true, or to be the accepted view of the T. S., great danger would result. But we have no creed, and the T. S. has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others. Their declaration of their own beliefs does not unfit them to be members. I have my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very reason why it still lives and has an influence.

And when we come to examine the work and the foundation of the T. S. and its policy, I find it perfectly proper for me to assert, as I do, in accordance with my own knowledge and belief, that our true progress lies in fidelity to Masters as ideals and facts. Likewise is it perfectly proper for another to say that he does not know anything about the Masters—if such be his case—but is willing to work in and for the T. S. But he has no right to go further and deny my privilege of asserting my belief in those Beings.

So also further; I have the right to say that I think a constant reliance on Masters as such ideals and facts—or either—will lead the T. S. on to greater work. And he has his right to say that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper.

I belong to that class of persons in the T. S. who out of their own experience know that the Masters exist and actually help the T. S. You belong to a class which—as I read your letters and those of others who write similarly—express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for many, although you say (as in your present letter) that you believe in and revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then, if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my

*Reprinted from *Lucifer*, April, 1893.

proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact*, the assertion of that fact made so often in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practise. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahatma has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Now, I may as well say it out very plainly that the latter half of your letter * in which you refer to a message printed in the *Path* in 1891 in August, * is the part you consider of most importance. To that part of your letter you gave the most attention, and to the same portion you wish for a reply more than to the preliminary pages. Now, on the contrary, I consider the preceding half of your letter the important half. This last bit, all about the printed message, is not important at all. Why? Because your basic facts are wrong.

(1) I never published such a letter, for I was not in America, although if I had been I should have consented. In August of that year I was in Europe, and did not get back to New York until after that month's *Path* was published. I had sailed for London May 13th, on hearing of H. P. B.'s death, and stayed there three months. Of course while away I had to leave all the publishing in the hands of Brother Fullerton and others. But I do approve their work.

(2) The next baseless fact is thus smashed: *I did not write* the article you quote. I am not Jasper Niemand. Hence I did not get the message he printed a *part of* in his article. Jasper Niemand is a real person and not a title to conceal my person. If you wish to write him about the article, or any other, you can address care of me; I will forward; in time he will reply. This wrong notion about Jasper ought to be exposed. People choose now and then to assume that I am the gentleman. But several who have corre-

*Reprinted in THEOSOPHY, March, 1914.

sponded with him know that he is as distinct from me in person, place, and mind as you are yourself.

(3) Now, in July it was that Jasper Niemand got his message containing, I believe, things relative to himself, and also the words of general interest quoted by him. The general words he saw fit to use. Having had privilege to send his articles to *Path,* which accepts them without examination, his article was used at once without it being necessary for me to see it, for my orders were to print any he might send. Hence I saw neither the article nor proofs before publication. But I fully approve now as I did when, in the next September, I read it.

It is true I had later the privilege of seeing his message, but only read the text, did not examine the signature, and do not remember if even it had a signature. The signature is not important. The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless.

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant, In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite? Anticipating—as a brother lawyer—your question, I say in reply that I have no recollection as to any signature or seal on this message to Jasper Niemand, because I read it but once.

Further, I think it a useful message. The qualities spoken of were more than ever needed at that crisis, and words of encouragement from Masters, however trite, were useful and stimulating. We do not—at least I do not—want Masters to utter veiled, mystical, or portentous phrases. The commonplace ones suit me best and are best understood. Perhaps if you were satisfied with simple words from Them you might have had them. Who knows? They have written much of high import, enough for fifty years of effort in the letters published by Mr. Sinnett in the *Occult World,* and attributed to K. H. Why should one desire private messages in addition? I do not. Some men would sell their lives for the most commonplace phrase from Masters.

But as Masters are still living in bodies, and that in your own country and not so far from you as I am, I consider you privileged in, so to say, breathing the same air with those exalted personages. Yet I know beyond doubt or cavil that we, so far away, are not exempt from Masters' care and help. Knowing this we are content to "wait, to work, and to hope."

Fraternally, WILLIAM Q. JUDGE.

P. S.—Perhaps I ought to say somewhat more fully that the message in *Path* from Master had, in my judgment, far more value than you attribute to it. There are in this Section many members who need precisely its assurance that no worker, however feeble or insignificant, is outside the range of Master's eye and help. My co-workers in New York were so impressed with the value to the Section of this particular message, that one of them paid the cost of printing it on slips and sending it to every member of the Section in good standing. Of course its worth and importance are better understood here than they can be by anyone not familiar with the Section, and I can see ample justification of the Master's wisdom in sending the words He did.

LETTERS ON THE TRUE*

III.

My Comrades:—

As we turn our thoughts in upon ourselves we find the good on top; the bad is below. We must set the blaze of self-examination to the task and drag out the lurker within. We think we have abandoned ambition and comfort, but we have only given up those of the lower plane, the mere reflection of the great ambitions and joys of a larger life. The rays of Truth burn up the covers we had placed upon those seeds, and then the real seeds begin to sprout and cause new troubles. Do not ignore this; it has cost others many years and tears of blood to self-learn it. Men have been deceived as to their motives up to high passages of the Way.

Indolence is a great deceiver. We trust to the sufficiency of "our Divine Spirit," and so hope to reach the goal easily with the natural evolution of the race. We forget that the kingdom must be taken by violence. It is by no means sure that we shall make the connection with spirit in this life journey. Thousands may and do fail to make it. Your divine spirit is only yours in so far as it is that of all others equally; not yours but ours, making us one. The Bhagavad-Gita destroys the idea that if there be in us this higher self, it will, even if we are indolent, triumph over the necessity for effort, and lead us to find beatitude in common with the whole stream of man. "The man of doubtful mind enjoys neither this world nor the other (the Deva world) nor finds beatitude." Sometime then during the period of choice for the race this self must be discovered, purified and set free. The period is long—but it ends. The unprogressed soul falls back; it may die, for only the spiritual monad is incorruptible. On the soul itself depends this spiritual polarity; each personality heightens or lessens it by the greater or smaller impetus given by him to the life of the lower self. Its luxurious growth throttles the true self as mistletoe devitalizes the live-oak.

*This article was first printed by Wm. Q. Judge in *The Path* for August, 1887.

"Bitten by the world, like one bitten by a great serpent; darkened with passion, like the night; changing its dress in a moment like an actor; fair in appearance, like a painted wall:" thus the Upanishad warns us against the elemental self.

These warnings are not meant to discourage but to strengthen. The Way is narrow, but it is there. So narrow it is, and so often lost amid the bustling highways of life, that many who have wandered far afield still think their feet are set upon it. There is ofttimes much to discourage us in the attitude of our nearest friends. They are on far shores, and when we arrive they speak of the small potato patch they tend and see nothing in our talk of what is over the sea, and of the grander interests beyond the little place they stand on. This is a blow dealt the inner man and hurts inside. Life is all up in arms against us. A letter sent me by one of my comrades goes clearly and nobly to the root of this matter:

"Dear Jasper: I gave your letter to a distressed soul: she returned thanks saying it was a cooling draught to one athirst. The thanks of course are yours.

"Now this lady says it was refreshment to the weary, that letter True, or she would not say it. But it was not so to me nor to you. It all seems so well understood to be so. We needed it not. But she illustrates a certain state of progress. She is not yet where we are, but which is happier? She is happier, but poorer in hope. We are not all too happy, but are rich in hope, knowing the prize at the end of time, and not deterred by the clouds, the storms, the miasms and dreadful beasts of prey that line the road. Let us then at the very outset wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire we shall be separated from the Self. If in the Self all things are, then we cannot wish to be something which we can only compass by excluding something else. Standing where we are, let us purify ourselves to be all things.

"So being beyond this lady so grateful, we find that everything we meet on this illusory plane of existence is a lure that in one way or another has power to draw us out of our path. That is the point we are at, and we may call it the point where lures of Maya have omnipresent power. Therefore we must beware of the illusions of matter.

"Before we got to this stage we knew the fateful lure, the dazzling mirror of the elemental self, here and there in well defined places and intrenched as it was, so to say, in strongly marked defences. Those we assaulted; and that was what it desired, for it did think that it then had no need to exercise the enchantment which is hard because so subtle, and so distributed here and there that we find no citadels to take, no battalions in array. But now our dearest friends are in league with this beautiful, deceitful Maya.* How strongly do I realize the dejection of Arjuna as he let his bow drop

*Maya, i. e., "illusion."

from his hand and sat down on his chariot in despair. But he had a sure spot to rest upon. He used his own. He had Krishna near, and he might fight on.

"So in passing along past those stages where the grateful lady and others are, we may perhaps have found one spot we may call our own and possess no other qualification for the task. That spot is enough. It is our belief in the Self, in Masters: it is the little flame of intuition we have allowed to burn, that we have fostered with care.

"Then come these dreadful lures. They are in fact but mere carcasses, shells of monsters from past existences, offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment to them or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot.

"Here it is the lure of enjoyment of natural pleasures, growing out of life's physical basis, there it is self-praise, anger, vanity, what not? Even these beautiful hills and river they mock one, for they live on untrammelled. Perhaps they do not speak to us because they know the superiority of silence. They laugh with each other at us in the night, amused at the wild struggles of this petty man who would pull the sky down. Ach! God of Heaven! And all the sucklings of Theosophy wish that some great, well diplomaed adept would come and open the secret box; but they do not imagine that other students have stepped on the spikes that defend the entrance to the way that leads to the gate of the Path. But we will not blame them, nor yet wish for the things—the special lots—that some of them have abstracted, because now that we know the dreadful power that despair and doubt and violated conscience have, we prefer to prepare wisely and carefully and not rush in like fools where angels do not pass uninvited.

"But, Companion, I remind you of the power of the lure. This Path passes along under a sky and in a clime where every weed grows a yard in the night. It has no discrimination. Thus even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters."

The Path lies not in extremes but midway, like that Sun whose centre is everywhere, like that Eternal Liberty which Boehme says is the middlemost and within all things. We must pin ourselves down to a rigid appreciation of the mathematical workings of Law and trace their connection with our own constitution. It would seem well to take all the suggestions we can get, but I have known travellers on western prairies who preferred to go a day's journey out of their road, rather than make inquiry of a passer by. If the law of

Continuity remains unbroken, as it must if it exists at all, and from its very nature cannot be suspended, then there must be personalities far more progressed than ourselves, somewhere along the vast chain stretching from man to the Deity. I have heard comrades repel the idea that any "Master" could aid them. The western mind detests that word; American boys will not even say "schoolmaster." And yet it is only an equivalent for Teacher, and how glorious are the teachings.

If a man's magnetic sphere be confused, however, he cannot feel the attraction of higher spheres; he does not believe in their existence. If they do not exist to his hope or his intuition, for him they are not, nor will he feel their benefit even indirectly until he shall have evolved enough spiritual energy to enable him to assimilate the currents which unceasingly flow from them to raise the powers of the race. Let every man have his mind within his own power and resolve firmly to believe. Our own is everywhere if we will only take it! We do not justly value the gifts of Truth given us without personal attestation. We clamor for persons and authorities; we have a sense of injury which cries to the echo: "if the Truth be true she will sign her name." Not always: for how then can the perceptions of men be tested in the absence of genuine relations? How can those students be discovered who do not depend upon a revenue stamp to recognize a genuine article? If a man receives a gem, does he growl because the jeweller's case came not with it? What lustre can a name add to Truth? We should need no guarantee beyond the spirit of the words: the words themselves are often traps. Nothing avails us at last but the touch-stone of our own souls; it is deeply concealed in the heart, far beyond the elemental nature. It is not mind, judgment, reason; it is the fire which tests and welds.

JASPER NIEMAND, F. T. S.

THE NATURE OF MIND*

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time being "Mind is not," because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "UNIVERSAL MIND" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation.

*From the Original Edition, *Secret Doctrine*, Vol. I, p. 38; see Third Edition, Vol. I, pp. 69-70. The title used is our own.—EDITORS.

"CEASELESSLY SELF-DECEIVED"

"When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to anyone, nor have I deceived anyone, but had many times to allow them to deceive themselves, for I had no right to interfere with their Karma."—H. P. B.

MAN is continually forming opinions and passing judgments. The appearances on which these opinions are formed, arouse jealousy in one, pleasure in another; wounded vanity in one, compassion in another, depending on the clarity of the instrument used by the perceiver. From holding opinions, a long train of consequences result to the holder, and he is thereby continually casting his future up or down.

He never suspects that his instrument may have astigmatism. Yet if he reflects at all, he must recognize that when his body was of a child's growth, his outlook was entirely different. And he was just as positive that he was right when he looked through childish eyes, as he is positive that he is right now.

Studying what we can know of the race viewpoint of a century ago, we can see that that viewpoint was a different one from today's; that it continually changes, however slowly. So it is with the individual man; he is ever moving toward a change of his acquired nature—for better or for worse. But he does not, alas, realize this; he ever passes judgment on men, things and methods as if at each moment he could see straight.

As the student proceeds with the application of Theosophy to his own nature, he is startled to find in himself the living truth of this statement: "The first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is CEASELESSLY self-deceived."

After the shock of this discovery, we turn inwards and find that we have "the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort." Our acquired nature can be trained so that clear sight is possible. The effort must commence from where we are—a more "favourable" opportunity will never come. We must ever strive to get the highest, which is to say, the most unselfish and most impersonal, viewpoint, and then to recognize that the opinions so obtained are only to serve as a temporary working basis. For wisdom is not easily acquired: our task is the transmutation of a vastly powerful and subtle lower nature belonging to the race, and it is not easily or quickly accomplished.

By continually endeavoring to work from this high viewpoint; having, indeed, no fixed plans as to men, things and methods, our instrument for contracting this plane will get clearer as we go on.

But it is necessary that we never forget that we are in a transition state: that "the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality'; but only when we shall have reached absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya."

Forewarned we are forearmed. We will recognize that our opinions are not conclusive, and we will not mistake shadows for realities, but will stand ready to abandon all that we have learned the moment we see better.

So living from day to day, each opportunity to exercise a high impersonal discrimination, furnishes the means to go ahead; and, as surely as we will be working with the great laws of evolution, will we in time overcome in ourselves the mighty magic of *prakriti*. That is our brothers' battle, and we make it ours; and as we fight it, we fight for them; and when we succeed, the victory is theirs: separateness is an illusion.

FROM THE PATH*

Harmony among diverse elements is due to equilibrium and not to removal of diversity.—*Book of Items.*

Right equilibrium does not arise from a dead level of equality; there is always some one who is greatest.—*Book of Items.*

I charge ye, Theosophists, fling away ambition; by that sin fell the angels.—*Shakespeare (amended).*

A wise man endeavors to shine in himself: a fool to outshine others.—*Wisdom in Miniature.*

Riches beget pride, pride impatience, impatience revenge, revenge war, war poverty, poverty humility, humility patience, patience peace, and peace riches.—*Wisdom in Miniature.*

"He who beholds all beings in the Self, and the Self in all beings, he never turns away from it."—*Vagasaneyi-samhita Upanishad.*

"There are three branches of the law. Sacrifice, study, and charity are the first."—*Chandogya Upanishad.*

The Master's love is bountiful; its light shines upon thy face and shall make all the crooked ways straight for thee.

Let Karma judge thee and also plead thy cause against the unrighteous.

By patience and virtue add hourly and daily to the strength of your character, which is all that you will carry into your next life.

Their abuse is but of the visible personality; they cannot touch thee, invisible, unconquerable.—*Farewell Book.*

*These Extracts were printed by Wm. Q. Judge in *The Path* during the years 1893 to 1896. The title used is our own.—EDITORS THEOSOPHY.

ON THE LOOKOUT

SECRET SOURCES OF ENERGY—

The Rev. Chas. T. Pargiter, being an observant man, but without the necessary data for the correlation of his observations, writes the *Scientific American* as follows:

> "I wonder whether any of your readers can throw any light on the source from where flies get their enormous stores of energy? Here (South England) large numbers of a small, dark kind, take up their winter quarters under the roof of my house about October. Every sunny day they emerge and buzz energetically up and down the sunny side of the walls. . . . Thus for six months they have to keep up their vitality, expend enormous stores of energy . . . have no visible food of any kind, and in the Spring lay their eggs. As the sunshine seems indispensable for them to show energy, may it not be possible that in some way they have the ability to draw upon the power latent in the atom? And what is true of flies seems true also of other insects."

The Rev. Pargiter guesses almost right; they do not draw upon the power latent in the atom, but the *same* power proceeding from a source, the nature of which his observations might have told him. The Secret Doctrine (1888) states:

> The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action all the atoms in their functional duties, and the focus within which they meet again in their SEVENTH ESSENCE every eleventh year. *(S. D.* I, 290.)

> (From the ancient Books of Hermes) "The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it . . . it is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures." *(S. D.* I, 294.)

We suggest that the Rev. Pargiter note, in the *Secret Doctrine,* in his investigations, the nature and *location* of the SEVENTH ESSENCE, and ponder deeply likewise on the frequent comments on the invisible CENTRAL SPIRITUAL SUN of which the visible is the *reflection.*

WHEN DOCTORS DISAGREE—

The Darwinian Theory presents to science, at the present time, the aspect of a gigantic picture puzzle, most of whose parts are missing. The feature thereof which perplexes scientists more sorely day by day, is that each piece discovered, instead of fitting nicely into a gap already visible, extends the skeleton outline of the scheme in directions and into regions quite unforeseen. This is especially the case with the latest feature, the Broken Hill skull from Rhodesia, "estimated" to be about 90,000 years old.

While in some respects it is more ape-like (?) than others heretofore discovered, in others it approaches nearer the skull of modern man than they. While in general character it seems of a lower grade than certain others, the skeleton bones attached show a more modern form and development than those attached to these others. All this adds complexity—and humor—to the situation created by the famous Piltdown-Neanderthal cases; in which the Piltdown skull, admittedly of a higher type than the Neanderthal, is also admittedly older. Students will remember in this connection the tooth-and-claw argument over the question as to whether the jaw wished upon the Piltdown skull really belonged to it or not; the jaw being of a more ape-like type than the rest of the skull, and the question being unsettled to this day. See recent issues of scientific periodicals.

Until evolutionists abandon their basic doctrine of continuous evolution from lower species—*a doctrine to this day unsupported by one concrete fact*

which cannot be better explained on other grounds—and accept as a working hypothesis the prehistoric and pre-geological cyclic spiritual evolution of the race, incarnated at each phase, in its *seven* subdivisions, in bodies fitted to the individual mentality, there will be no improvement in the situation, no approach, however infinitesimal, to any definite or concrete goal.

They will have to admit that the lowest types and the highest have existed side by side for millions of years; and before they can understand this, they will have to admit that we ourselves once dwelt in bodies of the lowest type, and that those now inhabiting such bodies will one day be as we are now; that there are Those who *once* were as we are now, and that They are exerting every effort to make Themselves heard, felt, and understood in a world blinded to Their existence by insane selfishness and conceit; and that until their Messengers, H. P. Blavatsky and W. Q. Judge, are recognized for what they were, and acknowledged to have known more Science than all the scientists put together, no real progress will be possible.

If scientists refuse to see these things, and depend solely upon strength of jaw to vanquish the disconcerting facts which are fated to arise in increasing numbers from now on, the scientific caste, we fear, is doomed to a lower maxillary development which will indeed be a stumbling block to puzzled posterity.

INFLUENZA—ITS ORIGIN—

An enjoyable time with the influenza having been had by all, let us now draw a lesson from the fact. A perusal of the article, printed by H. P. Blavatsky in *Lucifer* for February, 1890, and reprinted in this magazine for December, 1916, casts an unusual light on the subject. Herewith a few extracts:

> "Apropos of Influenza . . . what is it? . . . Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its real nature. (True to this day. EDS.) They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. ... (Here a full history of the influenza in Europe, with statistics of epidemics and deaths.)
>
> "A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centers of contagion to start from; an epidemic which spreads at once like an air current, embracing whole countries and parts of the world; . . . such a disease can bear no comparison with epidemics of the ordinary, common type . . . the dear old influenza attacked most savagely Pasteur, the 'microbe-killer' himself, and his host of assistants. Does it not seem, therefore, as if the causes that produced influenza were rather cosmical than bacterial . . ?
>
> "It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air . . . descending, and spreading on earth with extraordinary rapidity, oxygen would, of course, produce a still greater combustion . . . What says Science with respect to ozone: 'It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm.' Again: 'the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science*. . . . Too much of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills . . .' This is proceeding on rather occult lines.
>
> 'The real ozone is the Elixir of Life,' says the *Secret Doctrine*. Vol. I, p. 144." It also says that an excess of Life *kills*. "Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint, (pp. 113 and 114, Vol. II), and he may comprehend the better what some Theosophists think of the present influenza.

(Quoting *Novoye Vremya*:) 'The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicists, and naturalists in general,* separated officially and substantially from medical men.' This raised a professional storm. . . When royalty and the rulers of this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come. This will be only a just punishment for their despising the 'occult' sciences, and sacrificing truth to personal prejudices."

SPECULATIONS

This last is as true now as it was then. Pride and preconceived ideas are of more importance to scientists in general than human life, as is the case with most of the rest of us.

But let us make some deductions, interesting, whether correct or not. First. H. P. B. stated in 1888 that the force radiating from the sun is electrical, and that it is Life, whatever its physical manifestations as light, heat, etc. Why, in certain phases and stages of influenza, is the sunlight so excruciating in its effect on the eyes and nose? May it not be because of the effect of too much life-force upon partly disintegrated tissues, the disintegration having been commenced by too much of the same force under another form? Second, electricity, as the *Secret Doctrine* states, being one with all other forces, need it be supposed that ozone is produced *only* by that phase known as the electric discharge? May it not be produced as well by the action of *explosives?* And is there any connection between these ideas, and that basic one of Theosophy which states that, *in reality,* apparently similar forces may be *quite different;* that basically and fundamentally, the force used by a man running to commit a murder is opposite in its entire nature from that used by a man running to save a life? If there is such a connection, has it any relation to the *difference in fatality* of the present epidemic and of the war epidemic?

In other words, are we doomed in our mad thirst for material "progress" to destroy ourselves by the setting free, *and unbrotherly use,* of forces whose nature and scope we do not know? Or will we learn in time? It rests largely with Theosophists, and with those who call themselves by the name without playing the game.

SENSE SUBSTITUTIONS

Much attention has of late been attracted by the case of Willetta Huggins, a little girl who, after being deaf and blind for three years, and a sullen and hopeless derelict during that time, found in September, 1921, that she could understand a telephone conversation by placing the tips of her fingers in the receiver. From that time on her development was very rapid, and accompanied by an entire transformation of character. At the present time she can understand conversation by placing the tips of her fingers on the chest of the speaker, tell colors—even those of mixed fabrics, by the sense of *smell,* read messages on ordinary paper by the sense of touch, and tell the denomination of bills in the same way. She can tell by the sense of smell how many people are in the room, and how many of them strangers. In addition she can, by some uncanny sense, play ball and run about among trees.

These phenomena are explained(?) by science as being produced by the action of the otic ganglion, a nerve center in the brain *wherein are coordinated the senses,* and where the varied impressions are made to tell a coherent and unified message.

But what is the thing which does the coordinating? It must be an intelligence; an intelligence not that of Willetta Huggins, but subservient to hers; and it is that intelligence which acts as described by Oriental Science millenniums ago, and redescribed by Blavatsky.

The Vedic Aryans were as familiar with the mysteries of sound and color as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. They knew of a

double set of senses; spiritual and material. In a man who is deprived o one or more senses, the remaining become the more developed . . . *S. D* i, 534.

And it is the existence of those spiritual, or rather, in this case, astral senses, which, in case of being blocked from one channel, can transform an make use of other channels which explain the phenomenon of Willetta Hug gins. To say that she *smells* colors, is a pure contradiction in terms; but t say that the astral senses have made new channels, and that she now *see* through the nerves of the finger tips, etc., is both sense and Theosophy. I this connection may be noted the discovery of a scientist that the auditor (hearing) nerves are widely distributed over the body, and that a ma may actually hear with his back. And all these are harbingers of a New Race, still millenniums away in the future, but one which will have sense functioning in ways unguessed by us at present.

But what is this unifying power which rules, guides, and transforms th senses? The *Secret Doctrine* states that:

The division of the physical senses into five, comes to us from grea antiquity. But while adopting the number, no modern philosopher has aske himself how these senses could exist, i. e., be perceived and used in a self conscious way, unless there was the *sixth* sense, mental perception, to registe and record them; and (this for the Metaphysicians and Occultists) th SEVENTH to preserve the spiritual fruition and remembrance thereof, a in a Book of Life which belongs to Karma. (*S. D.* I, 535.)

KARMIC CONSEQUENCES

Consider that last statement. Every Ego which has a disabled body, ha it either as a result of transgression in another life, or, in case of some hig and noble ones, has deliberately and consciously taken on physical, mental or moral disabilities, often of the worst kind, for its own increase of strength its own spiritual development; the while so many of us whine and repin under the small trials of life which we have brought upon ourselves. Thi case of Willetta Huggins is very significant. Who knows but that the Eg behind the personality of this little girl may be consciously, under consider able difficulty, developing in advance characteristics to belong ultimately t the race as a whole? Let seekers after psychic development and "yogi" powers behold what *may* be the *real thing* in that line!

ANYTHING FOR "RESULTS"

From the New York papers we learn that colored lights have been trie out in old St. Marks-in-the-Bowerie in an endeavor to accentuate its "appea to the religious emotions of the congregation." The church was packed t witness the experiment, which was designed for a trial of a "system" devise by Mr. Claude Bragdon. Mr. Bragdon is an architect, a sometime writer o "theosophy" and a member of Mrs. Besant's Theosophical Society. Mr Bragdon claims for his system that it "will correctly interpret the ritual o the church and in time have greater emotional appeal than music." Th "service of colors" was coincident mechanically with a "service of love" conducted by the rector, the Rev. Dr. William Norman Guthrie—whethe mechanically also, or not, the courteous press does not state. So far a we are able to interpret the "science of the sacraments" as practiced, an kind of a "service" that will "pack the church" must be a good service But why does not Brother Bragdon come to the rescue of "Bishop" Wedge wood and his "Liberal" Catholic Church (née "Old" Catholic Church)? Doth not coloraturo as well as charity begin at home?